



Mawlana
Shaykh Nazim Al-
Haqqani

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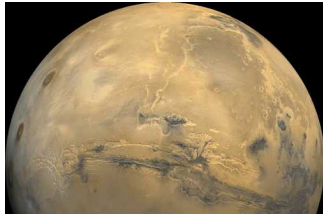
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Mars Red planet for Iron

Latifat Sirr,

the station of the Secret,

Then secret, that is the reality of mushada, of hearing and seeing realities. This where all spiritual vision is developed. When one negates the Dunya and Vision of Dunya is truly the illusion then Close your Eyes to this world , this will open the Eyes of the Soul "Firalsal". When you are given Heavenly Knowledge (ILM) and use Heavenly Vision (AYN), the seeker then begins the process of The Truth of Certainty (Haqq Yagin), the way of spiritual perfection Mithaliya.

- NAME: **Ruhaniyya = Spirituality Activation of ones spiritual vision**
- Sense = **Seeing**
- Dhikr: **Ya Sahib = Shuhadah Witnessing**
- Under **Prophet Noah {Nuh} (s), because it is the Vessel which is saved from the Ocean of Darkness, salvation from the flood of ignorance.**
- **Color: {the light of the Secret is red} Red is Iron**
- **6th Sense = Spiritual Vision foresight**
- **Which Salat: Isha**
- **Pillar of Islam: Salat , Pray as if you see Allah**

Lecture on The Station

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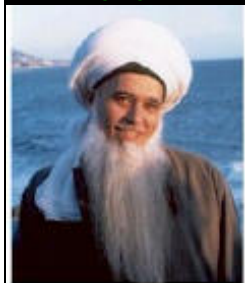
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Meditation Practices:

- Close 5 senses Hearing Seeing Smell Tasting Touching,
- Opening them new wudu real wudu asking 5 sensing to be for Allah
- **Hearing Only for Allah = Power of the Door of Soul**
- **Seeing For Allah= Window of Soul don't crash hard drive endless images** . Eyes increase Dunya Hunger Eyes. Close Eyes to this world.
- **Touch= pray and sit in difficulty**, to much sensual pleasure increase Hawa. Rasul Prayed until feet swollen takes away Hawa Nafs
- **Smell = Cleanliness fragrance, living within wudu surrounded by good fragrances**. Each Fragrance has many secrets attached. Origin of Aromatherapy.
- **Taste= Secret of Fasting, Mouth gateway for all your energy and blessing**. Halaal sustenance. Sir of Siwak

• Secret of Iron	• Prayer of Blind Man	

Station of The Sirr

Authority of Prophet Noah { Nuh} p

The Seal of the Wisdom of the Breath of Divine Inspiration in the Word of Nuh (Noah)

Nuh (Noah)

Know that disconnection (tanzîh) among the people of realities in respect to Allah is the same as limitation and qualification, so the one who disconnects is either ignorant or ill-mannered if he only applies disconnection to Him and believes that about Him.

When the believer who follows the Sharî'a disconnects and stops at that, and does not see anything else, he displays ill manners and slanders Allah and the Messengers - may the blessings of Allah be upon them! - although he is not aware of it. He imagines that he has reached the target and yet he has missed it, so he is like the one who believes in part and rejects part.

One especially knows that when the language of the various Sharî'a speaks about Allah as they do, they speak to the common people in the first sense, and to the elite in every sense which can be understood from the various aspects of that expression in any language in the usage of that

language.

Allah manifests Himself in a special way in every creature.

§ He is the Outwardly Manifest in every graspable sense, and

§ He is the Inwardly Hidden from every understanding except the understanding of the one who says that the universe is His form and His He-ness (*huwiyya*), and it is the name,

§ the Outwardly Manifest. Since He is, by meaning, the spirit of whatever is outwardly manifest, He is also the Inwardly Hidden.

§ His relation to whatever is manifested of the forms of the world is the relation of the governing spirit to the form.

§ The definition of man, for example, includes both his inward and outward; and it is the same with every definable thing.

§ Allah is defined in every definition, yet the forms of the universe are not held back and He is not contained by them.

§ One only knows the limits of each of their forms according to what is attained by each knower of his form.

§ For that reason, one cannot know the definition of Allah, for one would only know His definition by knowing the definition of every form. **This is impossible to attain, so the definition of Allah is impossible.**

§ Similarly, whoever connects without disconnection has given limits to Allah and does not know Him.

§ Whoever combines connection and disconnection in his gnosis, and describes Allah with both aspects in general - because it is impossible to conceive in detail because we lack the ability to encompass all the forms which the universe contains - has known Him in general and not in particular, as he knows himself generally and not in particular.

§ For that reason, the Prophet, may Allah bless him and grant him peace, linked knowledge (*ma'rifa*) of Allah to knowledge of oneself and said, "Whoever knows himself knows his Lord." Allah says, "We will show them Our signs on the horizons (what is outside of you) and in themselves (what is your source) until it is clear to them (the contemplators) that it is the Truth," (41:53) inasmuch as you are His form and He is your spirit.

§ You are to Him as your body-form is to you, and He is to you as the spirit which governs the body.

§ The definition contains your inwardness and outwardness, for the form remains when the spirit which governs it departs, and it is no longer man, but one can speak of it as resembling the form of man.

§ There is no difference between it and the form made of wood or stone, upon which the name of man is only applied by metaphor and not by reality.

§ Allah cannot vanish from the forms of the universe, as His definition of His divinity is by

reality, not metaphor, as the definition of man applies only so long as he is alive.

§ As the exterior of the form of man praises both his spirit, and the self governed by it, with his tongue, similarly Allah made the forms of the universe which glorify His praise, but we do not understand their glorifying.

§ We do not embrace all forms in the universe. All are tongues of Allah uttering the praise of Allah and for that reason He said, "*Praise be to Allah, the Lord of all the worlds,*" (1:1) i.e. all types of praise refer to Him.

He is the Praiser and the One praised. If you speak of disconnection,[TO Creation] you limit Him, and if you speak of connection, you define Him. If you speak of the two together, then you are free of error and you are an Imam and a master in knowledge's of gnosis.

You are not Him, rather you are Him and you see Him in the source of thing, absolute and limited at the same time.

§ Allah says, "*There is nothing like Him,*" and so He disconnects,

§ "*and He is the Hearing, the Seeing,*" (42:11) so He connects.

§ Allah says, "*There is nothing like Him,*" so He connects and doubles it, and "*He is the Hearing, the Seeing.*" Then He uses disconnection and makes Himself Unique.

If Nuh had combined these two calls for his people, they would have answered him.

§ He called them openly (71:8), and he called them secretly (71:9).

§ Then he said to them, "*Ask forgiveness of your Lord. Truly He is Endlessly Forgiving.*" (71:10)

§ He said, "*I have called my people night and in the day, but my calling has only made them more evasive*" (71:5-6) because they knew what they had to do in answering his call.

§ So the knowledge of those who know Allah is what Nuh indicated in respect to his people by praising them through blame.

§ He knew that they would not answer his call because of the *furqân* it contained.

§ The command is the Qur'an, not the *Furqân*. Whoever is established in the Qur'an does not incline to the *Furqân*.

§ Even if the *Furqân* is in the Qur'an, the Qur'an contains the *Furqân* but the *Furqân* does not contain the Qur'an.

§ For this reason, no one was favoured by the **Quran except Muhammad**, may Allah bless him and grant him peace, and this community which is the "*best community ever to be produced before mankind.*" (3:110)

§ So "*there is nothing like Him*" unified several matters in one single matter.

§ If Nuh had articulated something like of this *âyat*, his people would have responded to him, because it contains connection and disconnection in a single *âyat*, rather in half an *âyat*.

§ Nuh, peace be upon him, peace be upon him, called on his people at night in respect to their intellects and spirituality (*rûhânîyya*),

§ which are unseen; and by day he called on them in respect to their outer forms and arrival.

§ In his call, he did not unify with anything, like “*there is nothing like Him.*”

§ So their inward had a distaste for this separation, and it increased them in evasion.

§ Then he said of himself that he called upon them that He might forgive them, not that He be unveiled to them.

§ They understood that from him. That is why “*they put their fingers in their ears and wrapped themselves in their clothes,*” (71:7)

§ and this is the form of veiling to which he called them. So they answered his call by action, not by saying, “At your service.”

There is both the confirmation of likeness and its negation in “There is nothing like Him.”

§ For this reason, the Prophet, may Allah bless him and grant him peace, said of himself,

§ “I have been given all the words.” Muhammad, peace be upon him, did not call on his people by night and day, but rather he called upon them by night in the day and by day in the night.

§ Nuh said in his wisdom to his people, “*He will send heaven down on you in abundant rain,*” (71:11) which is intellectual gnosis in meanings and metaphorical speculation, and “*He will reinforce you with wealth,*” i.e. by what comes to you from Him.

§ Thus it is your wealth in which you have seen your form.

§ So whoever among you imagines that he has seen Him, does not have gnosis, and whoever of you knows that he has seen himself, he is the Gnostic.

§ For this reason people are divided into those who know Allah and those who do not know. “*And sons*” is what results from their logical speculation while the knowledge of the business (to which Nuh called them) is based upon contemplation which is far from the results of thought.

§ Their trade did not profit them, so what they had in their hands, which they only imagined they possessed, vanished from them.

The kingdom belongs to the people of Muhammad, may Allah bless him and grant him peace,

§ for Allah says “*Give of that to which He has made you successors.*” (57:7)

§ For the people of Nuh it is, “Do not take anyone besides Me as a guardian.” (17:2)

§ The kingdom was confirmed for the people of Muhammad, and the guardianship in it belongs to Allah.

§ The people of Muhammad are the *khalifs* in it.

§ The kingdom belongs to Allah and He is their guardian, and that is the kingdom of being appointed khalif.

§ For this reason, Allah is the “King of the kingdom” as at-Tirmidhi says.

§ “They have hatched a mighty plotting,” (71:22) because calling to Allah is the plotting of the the One called;

§ since He does not lack the beginning, He is called to the end, so they call to Allah.

The people of Muhammad came and knew what the call to Allah

§ **This is the source of devising according to inner sight.** Nuh said, “The affair belongs entirely to Him,” so they answered Him with plotting as He called them.

§ was in respect of its He-ness, rather what it is in respect to His Names.

§ Allah says, “*The day those who are god-fearing are gathered to the All-Merciful.*”

§ So He used the “particle of the end” (*ilâ - to*) and joined it to that Name, and we recognize that the universe is under the care of a Divine Name which requires them to be among the “god-fearing”.

§ The reality of *taqwâ* is that man avoids ascribing blessings, perfections and praiseworthy attributes to himself or to others, except for Allah.

§ He fears Allah through His acts and attributes.

§ These things are evils from the spring of possibilities.

§ They said in their plotting, “*Do not abandon your gods. Do not abandon Wadd or Suwa’ or Yaghuth or Ya’uq or Nasr.*” (71:22) Then they abandoned them ignorant of the Truth according to what they left of the idols.

§ Allah has an aspect in every worshipped thing. Whoever recognizes it, recognizes, and whoever is ignorant of it is ignorant among the people of Muhammad.

§ Your Lord decreed that you should worship only Him – that is the judgment of your Lord.

The one who possesses knowledge knows who the slave is and in what form he is manifested as far as he is a slave.

§ Separation and multiplicity are like the limbs of the sensory form and like faculties of meaning of the spiritual form.

§ He only worships Allah in every worshipped object.

§ The lowest one is the one who imagines that godness is contained in it.

§ Were it not for this illusion, stones and other things would not have been worshipped.

§ This is why He said, “*Say: Name them!*” (13:33) If they had named them, they would have named stone, tree, or star.

§ If they had been asked, “Who do you worship?” they would have replied, “God”. They would not say “Allah” or “the god”.

§ The highest knower does not use this imagination, but rather he says that this is a divine *tajalli* which one must exalt, and he does not restrict himself.

§ The lowest one is the one possessed of fantasy: “*We only worship them so that they bring us neared to Allah.*” (39:3)

§ The highest knower says, “*Your god is One God, so submit to Him,*” (22:34) wherever He is manifest, “*and give good news to the humble-hearted*” who humble the fire of their nature.

§ They spoke to it (the fire), and did not say “nature”. “*They have misguided many people,*” (71:24) i.e. they perplexed many in the multiplicity of the One by aspects and relations.

§ “*Do not increase not the wrongdoers*” because their selves are from the totality of the chosen ones who inherited the Book and they are the first of the three, which precedes the ambivalent and the out doer, “*in anything but misguidance*”,

§ except in the perplexity of the man of Muhammad who says, “Increase me in perplexity.” “*Every time it shines on them, they walk in it.*”

§ “*When the darkness comes over them, they stop.*” (2:20) So the perplexed one turns about, and the circular movement is about the axis which he does not leave.

§ The one who has a stretched-out path is inclined to leave the goal, seeking what the possessor of imagination has in it, and his end is that imagination.

§ He has “from” and “to” and what is between them. The one who has a circular movement has no beginning, “from”, which clings to him, and no end, “to”, is judged of him.

§ Thus he has the most perfect existence. He “is given all the words” and wisdoms.

§ “*And because of their errors*” which is that which is recorded for them, “they were drowned” in the seas of the knowledge of Allah which is perplexity among the men of Muhammad.

§ When the seas were heated up,” *they were put into a fire*” in the source of water, “*and they found no one to help them besides Allah.*” (71:25)

§ Allah is the source of their helpers, and so they were destroyed in it for time without end. If He had brought them out to the shore, the shore of nature, He would have brought them down from this high degree. All belongs to Allah and is by Allah, rather it is Allah.

Nuh said, “My Lord!” and he did not say, “My God,”

§ for the Lord has immutability, and “God” differs according to the Names.

§ So “*every day He is engaged in some affair.*” (55:29)

§ By Lord, he meant something with an immutable quality. “*Do not leave upon the earth*” and he called on them to go into its Muhammadan interior. “If you let down a rope, it would fall on Allah,” *to Him belongs what is in the heavens and what is in the earth.*”

§ When you are buried in it, you are in it and it is your container, and “*We will return you into it and We will bring you forth from it again,*” (20:55) by the difference of existence.

§ “...of the unbelievers” who wrap themselves in their garments and put their fingers in their ears, seeking veiling because he called on them that He might forgive them.

§ Forgiveness is the veiling of wrong actions, “*not even one*” so that the benefit will become universal like the call. “*If You leave any,*” i.e. if You call them and then leave them, “*they will misguide Your slaves,*” i.e. confuse them and so bring them out of their service to what they have of the secrets of lordship.

§ They will think themselves lords after they were slaves in themselves. Thus they are slaves and lords. “*They will spawn nothing*” i.e. they will not have any result or manifest anything except their being shameless – that is, the manifestation of what veils the unbelievers is that they were veiled from what appeared after their manifestation.

§ They manifested that which veils, so they were veiled after their appearance.

The thinker is confused and does not recognize the goal of the shameless in shamelessness, or the unbeliever in his disbelief, yet the person is but one. “*My Lord, forgive me,*” i.e. veil me and that which concerns me so that my rank and station are unknown, as the rank of Allah are unknown in His statement, “*They do measure Allah with His true measure*”; and my parents” of whom I am a result, and they are the intellect and nature; “*and all who enter my house,*” i.e. my heart, “*as believers*” believing in what it contains of divine reports, and it is what their selves occasioned, “*And all the believers, men (the intellects) and women (the selves).*”

“*Do not increase the wrongdoers (dhâlimîn)*” who are from the darkness (*dhulumât*), the people of the unseen, hiding behind the veils of darkness, “*except in ruin*” i.e. in destruction. Thus, they do not recognize themselves because they see the Face of Allah outside of them. **Among the men of Muhammad, “All things are passing except His Face.” (28:88) Ruin is destruction.**

Whoever wishes to understand the secrets of Nuh must rise into the sphere of Nuh.

WUDU Floods Wash away ignorance

‘Wudu is separation. Salat is joining.’ The meaning and effect of wudu underpin the whole structure of practices that you will undergo, so it is essential to grasp the profundity of this rite. The ritual prostrations (Salat) are not valid unless they are either preceded by the wudu or the previous wudu is still valid. The wudu is a formalized washing of the hands, mouth, nostrils, face, right arm, left arm, head and neck, ears, right foot and then left foot, accompanied by the appropriate supplication.

The act is outwardly a cleansing and inwardly a purification. The manner of doing wudu is swiftness and thoroughness, being sure that the water touches every part of the members being washed. The Shaykh al-Kamil used to say, ‘Perform wudu like a majdhub (holy madman) and Salat like a dying man.’

The effectiveness of the wudu is broken by

Z urination, excretion, passing wind anally, and the sexual act –

Z in the last event ritual purity can only be renewed by ghusl, which is the full act of purification involving the whole body being washed.

Z The act of wudu is followed by a declaration of Shahada, the affirmation of the Unity and the authority of the Messenger.

Z The experience of the washing is its own explanation, for the person feels the shock impact of pure water, forcing the nafs from whatever fantasy has been haunting it to the direct reality of water and body, to the impact of the moment. It brings you to your senses, it snaps the nafs away from the false dream state of that dazedness which hints at an illusory unity while in fact the nafs is simply detaching from the body which is its own totality.

Z Uqba ibn 'Amir reported the Messenger as saying, 'If any submitted one performs wudu well, then makes two raka's (sets of prostrations), engaging in their performance both inwardly and outwardly, he will be guaranteed the Garden.' Muslim transmitted it.

Z Abu Huraira reported the Messenger as saying, 'When a submitted one or a trusting one washes his face in the course of wudu every wrong action he contemplated with his eyes will come out from his face along with the water or with the last drop of water.

Z When he washes his hands every wrong action they did will come out from his hands with the water or with the last drop of water.

Z When he washes his feet every wrong action towards which his feet have walked will come out with the water, or with the last drop of water, with the result that he will come out pure from offences.' Muslim transmitted it.

Z It is clear from this that what we are dealing with is a process of effective purification that is suited to man. Every creature has its grooming pattern. The cat's grooming is formal and an essential part of its life. The sign of an animal in captivity losing its life pattern and becoming ill is when it ceases to groom itself. We now come to what underpins the practice of wudu, and makes us aware of the profound importance and effect of the basic practice without which the higher practices would not only be invalidated but their performance would result in serious and damaging effect on the nafs. Invocation without wudu is certainly guaranteed to bring about a destructive crisis in the higher nafs, and in the behaviour rhythm and harmony of the person who attempts this.

Z This is the dangerous and quite malicious practice of the pseudo-sufis whose goal is, of course, manipulation and not liberation. Therefore, from their point of view, the gaining of discrimination is something that has to be precluded from their scheme.

Z Beneath the wudu – which forms the base of the practices, is the ghusl. It is simply an extension of the wudu, only it involves washing the whole body in running or poured water, thus providing a total ritual purification.

Z This is necessary at the beginning of the Path for the affirmation of the Unity and the acceptance of the Messenger, and it is the final act done to one before burial when the body is washed before being returned to the earth from where it came – the other occasion when it is necessary is following the sexual act.

Z This time the act of separation is again one of being bodily clean and also making a break between the energy of intercourse and the energy of prostration, the leisure of love and the detachment of spiritual practice. There is no built-in moral censure in this, on the contrary it is

the act of ghusl which validates and affirms the sexual act and seals it and completes it.

Z It is as much a completion of the act of love as it is a preparation for valid salat. That is why the act of ghusl should not be delayed but should follow as immediately as possible the termination of the love-making.

Z Lowest in the chain of ritual washings is the washing of the anus and the sexual organs after defecation and urination –

Z this is completed by washing away any urine stain that should have adhered to the garments.

Z Here we have the basic discrimination that defines sane adult behaviour. The basic indiscriminate is the infant's inability to know Waste from food. The whole guilt structure when dismantled in the modern therapeutic manner reveals this basic guilt, transmitted by the already guilty parents to the anxious child who is confused as to what is what. In the adult who has been raised in this society that has not formalised this discrimination it is significant that they end up treating food like Waste and wastage of food becomes a social habit to them, in the same way that eating every scrap and not wasting food is part of the wisdom teaching.

The Messenger said: 'The key to the Garden is salat,

Z the key to salat is wudu.' Jabir reported it, Ahmad transmitted it. The Shaykh al-Kamil said:

Z 'The validity of your salat is based on your having performed your wudu.

Z The validity of the wudu is based on the ghusl which preceded it at its time, and the validity of the ghusl in turn depends on having washed the anus and the penis in the lavatory.

Z Thus your whole inner reality is based on the natural act of washing the anus and the penis.'

Z The wudu is a sealing of the body in preparation for the act of salat. That is why passing wind anally, emission, excretion and menstruation break the wudu.

Z Its effect is, on the one hand to bring into the consciousness of the person an acceptance of themselves as being these open, flowing organisms, of intake and giving out – with the obligations of wudu and ghusl, there is no hiding the process, no guilt, no fantasy – these events are natural and they have their natural means of purification: its effect is to make a sharp distinction between these energetic activities which are all concerned with production and reproduction, and the higher nafs which demands a complete separation from them, without a repression either of their activity or of our awareness of that activity. **The final culmination of these rites is the washing of the dead.**

We wash our own dead, the men the men, and the women the women.

Z Thus while alive we have the benefit and privilege of preparing others for the grave.

Z In these rites the body is emptied of waste matter, the mouth closed, and then the whole corpse is washed and camphored in a final sealing, so that the body dries rather than rots, and is draped in white cloths then laid to rest in the earth.

Z Incense is burned to awaken the higher self of the mourners, as scent is worn by the person who has done his wudu and is ready for the act of salat which follows.

And that I may perfect My blessing upon you, and that haply so you may be guided, as also We have sent among you, of yourselves, a Messenger, to recite Our signs to you and to purify you and to teach you the Book and the Wisdom, and to teach you that you knew not. So remember Me and I will remember you: and be thankful to Me: and do not be ungrateful towards Me.

(Qur'an 2.144-152)

The qiblas are four. The qibla of Ka'ba, The Truth, Shuhada Shaykhs who can see, Siddiqiun, RasulAllah. One has to turn from the first to the second, from the second to the third, and from the third to the fourth in succession. If, in the prescribed salat these stages are attained, so much the better – you have drunk out of Muhammad's cup, peace be upon him.

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